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VICTORIA COLLEGE.

THE PRINCIPAL'S INAUGURAL ADDRESS,

&c. &c.

INAUGURAL ADDRESS

ON THE

NATURE AND ADVANTAGES

OF AN

ENGLISH AND LIBERAL EDUCATION;

DELIVERED BY

THE REV. EGERTON RYERSON,

AT THE OPENING OF

VICTORIA COLLEGE,

JUNE 21, 1842:

WITH AN ACCOUNT OF THE OPENING SERVICES, COURSE
OF STUDIES, TERMS, ETC., IN THE COLLEGE.

"Seek first the goods of the mind, and the rest shall be supplied, or no way
prejudiced by their absence." LORD BACON.

TORONTO:

BY ORDER OF THE BOARD OF TRUSTEES AND VISITORS,

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1842.

THE OPENING OF THE COLLEGE.

THE formal opening of the College took place on the 21st of June, 1842. In addition to the Officers and Students present, the Ceremony was attended by the Board of Trustees and Visitors, and a large assemblage of Ladies and Gentlemen. At the appointed hour, the Board of Trustees and Visitors, and the Faculty, accompanied by several Clergymen and Gentlemen, entered the College Chapel; when the Rev. ANSON GREEN, President of the Conference, and JOHN P. ROBLIN, Esq., M. P. P., conducted the PRINCIPAL to the Chair. The Rev. RICHARD JONES, Chairman of the Bay of Quinte District, commenced the Service by reading the eighth chapter of Proverbs, and Prayer. The Rev. Mr. GREEN, in an appropriate and affecting Address, introduced the PRINCIPAL to the Congregation, and delivered to him the Keys of Office; after which the PRINCIPAL proceeded to deliver his Inaugural Address. Both Addresses are published at the request of the BOARD; the former, for the sentiments and historical incidents it contains—the latter, as furnishing an exposition of the System of Education taught in VICTORIA COLLEGE. Mr. GREEN'S Introductory Address was substantially as follows:—

LADIES AND GENTLEMEN:

I rise to congratulate you on the favoured period of our Country's history in which we live, and the auspicious circumstances under which we are this morning assembled. It is our happy privilege to live at a period when the star of prosperity is dawning upon our land, and the light of science is spreading a brilliant lustre over the civilized world.

The present is, to me, one of the most delightful and important periods connected with the history of science and literature in our Province. It is a day the events of which are as replete with interest and promise on the one

hand, as they are pregnant with obligations and responsibilities on the other. The proceedings of this day will be recorded in the archives of this College, and be referred to with many grateful feelings and pleasing recollections as long as sound literature shall find any place in the admiration of men; or this lofty edifice remain a monument of your liberality, assiduity, and enterprise.

We are assembled here to-day to witness the Inaugural services connected with the formal opening of this College; services which cannot fail, I think, to call up in the minds of many now present very pleasing reminiscences of the past, as well as joyous anticipations of the future.

Twelve years have now passed away since the Conference of the Wesleyan Methodist Church in Canada resolved to erect these buildings, and provide a suitable place for the liberal education of the children and youth of our country. But to us it was a fearful, if not a hazardous undertaking. That body of Ministers who, after the most serious and prayerful deliberations, determined on this important enterprise, had no personal means of their own to accomplish it; nor had they one farthing in any academic or collegiate fund, by which even to lay the foundation-stone! But they had what they thought an equivalent. They had a seat in the hearts of a pious, devoted, and liberal people. To that people they resolved to appeal—to that people they did appeal; and these spacious apartments and towering walls can witness that *the appeal was not made in vain!*

Six years ago, the 18th of this present month, an academic course of instruction was commenced in these buildings under the direction and supervision of the Rev. Matthew Richey, A. M., to whom, on that occasion, I had the honour to deliver the keys of office. The Rev. Jesse Hurlburt, A. M., Principal for some time, and the various Professors and Teachers who, from time to time, have instructed our youth in this place, have, generally speaking, done themselves great credit, and the country at large important service. Some of them, I have reason to know, from personal observation, have laboured indefatigably, night and day, to render their lectures interesting and their instructions profitable; and they richly merit the thanks of the Board and the warmest gratitude of those whose children have been committed to their care.

The influence of the instructions which have been imparted within these walls, begins already to be felt in considerable portions of the community. Some eight or ten young men have gone forth from this seat of learning, and been thrust out into the Lord's vineyard, as heralds of Salvation to a guilty world. Others have turned their attention to the Laws of the land, and are preparing to distinguish themselves and promote their country's interest at the Bar; while a larger number have become instructors of youth in primary schools, where they are "teaching the young idea how to shoot;" and not a few are honourably engaged in commercial, agricultural, or mechanical pursuits. I find them in almost every direction as I travel through the Province; and wherever I have met them, I have found that they cherish many grateful and pleasing recollections of those happy bygone days which they spent on these *delightful premises*.

But while all these, and many more gratifying and beneficial results accrued from the course of instruction imparted here, there was found, in the opinion of many competent judges, a grand *desideratum* in the scholastic operations of our Country. There was no College nor University in our Province where LITERARY DEGREES could be obtained even by the most meritorious students; the consequence of which was, that many of our best pupils, who were candidates for literary honors, were seen leaving our halls of learning to finish their education in some *foreign land*. This state of things was mutually embarrassing both to Teachers and Pupils; for while the former had the mortification to see their best scholars vacate their seats in this Institution, to obtain that in another country which was denied them in their own, the latter were grieved with the thought that the very fact of their being educated under another government would be alleged against them to their prejudice in transacting the affairs of the Province, and competing for the public honours and emoluments. These, with several other weighty considerations, induced the Board to apply to the Parliament of our *United Province* to grant them a CHARTER conferring on them all the authorities, privileges, and immunities of a COLLEGE; and such a Charter (thanks to Mr. Boswell of this town, and to our friend Mr. Roblin, who sits on my left, with other influential members of the Assembly, and last, but not least, the liberality of the Government,) was obtained for us by a *unanimous vote* of the two Houses of the Legislature, and the willing and cordial assent of his late Excellency, the lamented *Lord Sydenham*! So that VICTORIA COLLEGE was the first literary institution in actual operation in this Province, authorised to confer *Literary Degrees*. And long may it remain what its style and title import; creditable alike to the enlightened Parliament that conferred the boon, and to the Board and Faculty who are to manage its affairs and conduct its operations.

But, Ladies and Gentlemen, what was this noble and splendid edifice,—the glory of our Conference, the pride and boast of our country, and the ornament of this beautiful Town?—or what were Legislative privileges and countenance, in the absence of an enlightened, judicious, and industrious Faculty, headed, assisted, and supported by a pious, intelligent, and able PRINCIPAL? Every thing, under Divine Providence, and the direction of the Board, depends upon the PRINCIPAL and FACULTY. They constitute the "*Senatus Academicus*;" the council of instruction and government in the College; and if there be any delinquency in that department—any want of intelligence, fidelity, and zeal—or any want of parental affection, sleepless watch-care, or hard-fagging industry, then have the trustees and visitors laboured in vain and spent their strength for nought. Hence the selection of a suitable person to take the charge of this College—to preside in its senate, to influence the councils and decisions of its Faculty, and to keep a vigilant parental eye on the whole collegiate family—became a subject of paramount importance and of anxious solicitude. The Board of Trustees and Visitors were anxious to secure a gentleman of a sound discriminating mind, of general knowledge,

capable of taking a *statesman-like view* of great and important operations; and, if possible, one favourably known in the Province, having some experience in the art of teaching, and of indomitable, untiring perseverance in accomplishing his objects of pursuit. And such a gentleman, they believe, they have found in the person of him whom we have, this day, conducted to your Presidential chair. I assure you it affords me great pleasure to introduce to this most respectable assembly the REV. EGERTON RYERSON, as the PRINCIPAL of VICTORIA COLLEGE.

[The Principal arose and bowed to the members of the Board and the congregation, who in return acknowledged the token of respect by rising from their seats.]

And, Reverend Sir, to you, as the regularly-constituted head of this College, I am requested, by THE BOARD, to deliver these KEYS, as a seal and badge of your authority, and a token of the fearful obligations which, by these inaugural acts, you are about to incur. And, my dear Sir, I need not now remind you that your situation is one, not only of honour, but of anxiety, responsibility, and toil; for of this, from personal conversation with you, I know you are fully aware. You will need therefore the greatest patience and prudence, wisdom and piety, to guide you in the discharge of those onerous and important duties which, in your official relations to this College, now devolve upon you. If, then, you wish to be useful, and at some future period carry off from this Institution a *well-earned fame*, as well as the reward of conscious fidelity, in your governmental acts be mild but *firm*—in the administration of discipline be parental and kind, but *decisive*—in your example be gentle and pious—in your intercourse with Professors, Teachers, and Pupils, be courteous and condescending, but *dignified*—and above all, as you know from Whom your strength, wisdom, and consolations flow, in your addresses to the throne of the heavenly grace, *be fervent—be frequent—BE CONSTANT*. And may the God of all grace give you patience, wisdom, and a sound judgment in all things, and render you a great and lasting blessing to all those who now are, or hereafter may be, committed to your care!

And now, honored Sir, in the name and on behalf of the Trustees of this College, I commit to you these KEYS: take them, and never forget that with them we commit into your hands the destinies of a large portion of the youth of our Province. While, therefore, you shall exercise the authority which these Keys confer, never let a teacher with whom you are associated want a counsellor, nor a pupil placed under your care need a *Father or a Friend*.

THE PRINCIPAL'S INAUGURAL ADDRESS.

BEFORE we commence any important undertaking, we should clearly understand its objects, nature, and advantages. In opening this Institution as a COLLEGE, and assuming the duties of Principal, it devolves on me to present a brief outline of that *English* and *Liberal* Education which we purpose to impart.

Man is made for physical, mental, and moral action; and the grand object of education is to develope, improve, and perfect, as far as possible, his physical, mental, and moral faculties. The term itself conveys this idea: it is derived from two Latin words, (*e*, out of, or from, and *duco*, to lead or draw,) which signify to *draw out*, to *expand*, to *train up*, to *mature*. In the formation of those faculties, God has furnished the richest display of wisdom and goodness; and to develope, expand, and mature them, is the noblest work of man or angel. Man is great as he is wise; and knowledge is essential to wisdom; and education furnishes the rudiments of knowledge and the principles of wisdom. But education, ordinarily, signifies the cultivation of the mind by means of Schools and Colleges. To promote this object, in the most comprehensive sense, is the design of this institution—embracing, as it does, in the preparatory departments, the various branches of an English Education, and, in its Collegiate Course, the several branches of a Classical and Scientific Education. The former is requisite to the ordinary duties of life; the latter is requisite to *professional* pursuits; and, I may add, necessary to extensive and permanent success in any of the higher employments to which one may be called by the authorities or voice of his country. The latter includes the former; and the union of both is essential to individual and national greatness. I will consider each in order.

The first general division embraces *The English Language and English Literature*; including the elementary principles of the natural and exact sciences, and the application of them to the useful arts, together with the outlines of mental and moral philosophy.

The second general division, or Collegiate Course, may be reduced to the following heads: 1. *Ancient Languages*—especially Latin and Greek—with

the cognate subjects, Grecian and Roman Antiquities. 2. *Mathematics*—embracing the various departments of what is termed *pure* Mathematics, and the diversified and unmeasured field of the mixed Mathematics, or the physical sciences—such as Natural Philosophy, Chemistry, Mineralogy, Geology, Astronomy, &c. 3. *Moral Science*—including Intellectual and Ethical Philosophy, the training of the mind to the principles and practice of Logic, and an extended application of those principles to the Evidences of Christianity. 4. *Rhetoric* and *Belles-Lettres*—the art of speaking and writing with clearness, strength, and elegance. 5. In addition to these, for one class of students, may be added *Theology*, embracing the Hebrew and Greek Languages, and the various subjects included in *Biblical Criticism*, *Sacred History*, *Theological Doctrines*, and the *Pastoral Charge*.

ENGLISH DEPARTMENT.

I. The admission of an ENGLISH DEPARTMENT of *Language, Science, and Literature*, into a Collegiate Institution, may, I am aware, be regarded by some as a novelty, or innovation; but, as it appears to me, it is such a novelty as were, at one time, the Telescope, the Microscope, the Compass, the Inductive System of Philosophy, and, even, English Periodical Literature itself. After much reflection on the subject, it is my strong conviction that the absence of an English Department in our Collegiate Institutions of Learning in this Province, would be a defect of an injurious character. Why there should be provision for the teaching of dead and foreign languages, and none for the teaching of our own vernacular tongue, is a phenomenon for which I can assign no reason but custom and prejudice. To teach the English Language through the medium of a Latin Grammar, appears to me to be little less rational, than to teach Latin through the medium of a Greek or Hebrew Grammar. There is less analogy between the construction and idioms of the English and Latin Languages, than there is between those of the Latin and Greek. If it be said, a vast multitude of words in the English Language are derived from the Latin and Greek—especially the former—it may be replied, that that fact affects not the peculiar construction and idioms of our Language. Many Latin words are derived from the Greek; and many words, both in Latin and Greek, are derived from the Hebrew: yet is the Latin generally studied before the Greek; and many good Greek and Latin scholars are ignorant of the Hebrew—the original mother-tongue. Our Language is based upon the *Saxon*, the *German*, and the *French*; yet no one ever thinks of employing a Grammar of either of these languages as the means of teaching or learning the facts and phenomena, the forms and construction, the genius and philosophy, of the English Tongue. With the exception of certain forms and peculiarities, the fundamental rules are the same in all languages. Of all languages, the English is confessedly the most simple in its form and construction;—a circumstance that ought to secure its more accurate and thorough cultivation, rather than encourage its neglect. It is our native language—the language of our fire-

sides, our commerce, our laws, our literature. The study of it should, therefore, occupy a leading, as well as a primary place, in the education of our youth. Such was the sentiment and example of *Cicero*—the Prince of the Roman Orators and Scholars. Though he so highly valued the philosophy and literature of Greece, as to send his son there, and place him under the care and instruction of the celebrated Cratippus; yet, he admonishes him, to “mingle Latin with his Greek in the studies of eloquence as well as philosophy;” and adds, “your improvement in the Latin is what I chiefly desire.”* With Cicero, we should chiefly desire the improvement of our youth in their own Language—its origin, structure, progress, peculiarities, signification of its words and their various shades of difference, its correct and graceful utterance in reading and speaking, its various kinds of style, with the several advantages and beauties of each, as exhibited in the pulpit, in the legislature, at the bar, in the different kinds of history, in philosophic discussion, in grave and light essay, in poetry of all varieties, and in conversation and epistolary writing. The judicious and eloquent Blair (a most competent judge on this subject) has well said,—“Whatever the advantages or defects of the English Language be, as it is our own language, it deserves a high degree of our study and attention, both with regard to the choice of words which we employ, and with regard to the syntax, or the arrangement of these words in a sentence. We know how much the Greeks and Romans, in their most polished and flourishing times, cultivated their own tongues. We know how much study both the French and the Italians have bestowed upon theirs. Whatever knowledge may be acquired by the study of other languages, it can never be communicated with advantage, unless by such as can write and speak their own language well. Let the matter of an author be ever so good and useful, his compositions will always suffer in the public esteem, if his expression be deficient in purity and propriety. At the same time, the attainment of a correct and elegant style is an object which demands application and labour. If any imagine they can catch it merely by the ear, or acquire it by a slight perusal of some of our good authors, they will find themselves much disappointed. The many errors, even in point of grammar, the many offences against purity of language, which are committed by writers who are far from being contemptible, demonstrate, that a careful *study of the language* is *previously* requisite, in all who aim at writing it properly.”† The same admirable writer has observed that, “Few languages are, in fact, more copious than the English. In all grave subjects—especially historical, critical, political, and moral—no writer has the least reason to complain of the barrenness of our tongue. The studious, reflecting genius of the people has brought together great stores of expressions, on such subjects, from every quarter. We are rich, too, in the language of Poetry. Our poetical style differs widely from prose, not in point of numbers only, but in the very

* De Off. l. i, n. 1, 2.

† Rhetoric and Belles-Lettres, Lec. 10.

words themselves; which shows what a stock and compass of words we have it in our power to select and employ, suited to those different occasions.”*

Such a study of the English Language will require copious references to the scientific and literary productions which are alike the wealth and the glory of our father-land. In the works of that illustrious train of literary heroes, who, from age to age, have filled the highest stations in Church or State, or presided in the different departments of science, or, from the shades of a lettered retirement, have sent forth writings for the entertainment and instruction of mankind, we have the choicest specimens of every variety of composition and style which give attraction and worth to the writings of the ancients. The Philosophers, the Scholars, the Statesmen, the Divines, the Historians, and the Poets of Great Britain, have given to the world the proudest achievements of human genius and industry. As in the artificial *water* and *rail roads* which branch throughout almost every part of England, the famous highway emblems of Roman conquests are outrivalled; as the very *Mole* which protects the British Navy against the tides, equals in the massiveness of its structure, and surpasses in the difficulty of its erection, the immortal Pyramids of Egypt; so, in the sublimer discoveries of the sciences, in the mightier conquests of the arts, in the more perfect systems of government and morals, and in the wider range of literature, as well as in the boundless travels of Commerce, GREAT BRITAIN stands pre-eminent, above all the admired greatness of antiquity, even in the brightest days of Grecian and Roman glory. To familiarize our youth with the varied and rarest productions of British authors, cannot fail, while it opens up to them the ample treasures and unsurpassed beauties of their native tongue, to inspire them with veneration and attachment for Institutions and Laws which have protected and fostered, if not given birth, to Philosophers and Historians, Orators and Poets, who will hereafter be as much appreciated and honoured—and I hope imitated and emulated—as have been Aristotle and Plato, Herodotus and Cæsar, Demosthenes and Cicero, Homer and Virgil. The astute Dr. Campbell has remarked, that, “The materials which constitute the riches of a language will always bear a proportion to the acquisitions in knowledge made by the people. For this reason, I should not hesitate to pronounce that the English is considerably richer than the Latin, and, in the main, fitter for the subtle disquisitions both of philosophy and criticism.”†

In connexion with the English Language and Literature, may be taught the Mathematics and the Natural Sciences; such as Natural Philosophy, Chemistry, Physiology, Geology, and Astronomy; embracing also the Outlines of Mental and Moral Philosophy, Evidences of Christianity, Universal Geography and General History. I am aware that there are those who regard science of every description as the exclusive patrimony of Classical scholars, and view it as sacrilege or presumption to study the sciences in no other than in the uncircumcised language of Englishmen. At the time, and long before

* Rhetoric and Belles-Lettres, Lec. 10.

† Philosophy of Rhetoric.

the revival of letters in the fifteenth century—the sciences, as well as the Sacred Scriptures, were shut up in foreign and dead languages, and the only door of access to them, was through the languages of Greece and Rome—especially and chiefly the latter. The literary treasures of antiquity, which had been for the most part buried during a thousand years of barbarism and superstition, could only be dug up with the implements of the Ancient Languages. But the Science and Literature of the Ancients were soon brought to light, transplanted, Anglicised, and made the common property of the nation. To borrow the appropriate words of the late able President of the Wesleyan University, “As soon as a spirit of inquiry and thirst for knowledge were excited, a great proportion of the light of Antiquity burst at once upon the world. This was the new sun that shone almost in meridian splendour at his first appearance. It had never been put out, but only obscured by the murky clouds of barbarism from the Scandinavian forests, and eclipsed by the smoke of religious superstition. When this obscuration passed away, the sun of ancient science shone in its full-orbed glory. The attainments of antiquity were soon mastered. The art of Printing, which was invented about this time, gave a ready circulation to this knowledge in all countries where it was sought. Literature and science were no longer foreign plants; they had become indigenous in all places where they were cultivated. Neither were the treasures of science long locked up in an ancient and dead language, but were spread out in the vernacular tongue of every enlightened land. Large additions were constantly made to the original stock; and vast treasures of wisdom and knowledge have been brought to light, which the eye of antiquity never saw, which the ear of the ancients never heard, and of which, indeed, they had never formed any conception. All that is important in ancient sciences, except what is peculiar to the languages themselves, have not only been clothed in a modern dress, but have been incorporated with, and made parts of, modern text-books.”* A late accomplished Nobleman said to his son,—“Modern History is your business.” We may enlarge the application of this advice, and say, “Modern literature and science should be accounted the great field of literary enterprise and study.” In *matters of taste* the undisputed standard of appeal is with ancient Classics; but—as Blair has expressed it—“In natural philosophy, astronomy, chemistry, and other sciences, that depend on an extensive knowledge and observation of facts, modern philosophers have an unquestionable superiority over the ancient.”† The works of these philosophers have been given to the world in our own language; they may therefore be studied and mastered without the aid of any foreign tongue.

I have remarked at greater length on this Department, because it may be viewed as a novelty, and is therefore liable to objection; and because I wish to evince to those many worthy and promising young men in this Province,

* Inaugural Address, p. 15.

† Lecture xxxv.

who cannot command the time or the means to pursue the entire Collegiate Course, that there is still a wide and inviting field of noble and patriotic exertion accessible to them, which, with the aid of one or two years' instruction, they may successfully and extensively cultivate—thus multiplying beyond calculation the resources of their own happiness, and fitting themselves for an honourable life of private and public usefulness.

Let it not, however, be inferred from what I have said, that I undervalue the study of the ancient Classics. To the study of them I shall presently refer. What I have said is designed to show, that I do not undervalue the English Classics, and the philosophical and literary resources of our own language—and that Youth who cannot acquire the mastery of other tongues, ought not to be excluded, nor, negligently or despondingly to exclude themselves, from those invaluable mines of wisdom and knowledge which are contained in their own tongue. I believe that the study of the English Language will contribute not a little to the more thorough and general study of the Greek and Roman Classics. A knowledge of the structure, and a perception of the beauties of the English language, cannot fail to excite an ardent desire to study the languages to which we are so much indebted, and to facilitate the acquisition of them.

COLLEGIATE DEPARTMENT.

I. *The Ancient Languages—especially Greek and Latin—with their cognate branches, Greek and Roman Antiquities*, have been long and justly considered as forming an essential part of a liberal education. The objections which have been made to the study of them by some, have, I believe, in almost every instance, been founded in ignorance. No man is a competent judge of a thing of which he has no knowledge. A blind man's denying the beautiful and variegated splendours of the rainbow, would prove nothing but his own ignorance and presumption. Yet, much of the indifference to the study of the Classics has doubtless originated in the extravagant estimate of them on the part of their professed admirers, who have, at the same time, affected a sovereign contempt—a contempt very generally the offspring of ignorance—of the study and beauties of the *English Language*; and some of whom, though they can read Virgil, and Horace, and Cicero, and Homer, cannot explain the construction and government of the most simple *English* sentence; and are lamentably deficient in the general and practical knowledge which is essential to the interests and happiness of every-day life. But classical learning is not responsible for such folly, any more than loyalty and patriotism, and Christianity itself, are responsible for the selfishness and dishonesty of courtiers, demagogues, and hypocrites. The study of the Classics will greatly contribute to a thorough and critical knowledge of the *Etymology* of our own language. Nearly thirty thousand, of the forty thousand words in the English, are said to be of Greek and Latin origin. A sound classical scholar will, therefore, understand the meaning of those words which are derived from the Greek and Latin without having recourse to an English

Lexicon, and will often perceive an aptitude and force in the application of them which is lost when reflected from the imperfect mirror of an English Dictionary. There is beauty in the *reflected* rays of the sun at twilight; but they furnish no adequate conception of the glory of his meridian beams. The same remark is true in reading the original, or best translations of the Classics. To see a *portrait* and to see the *original*—to read a *reported* Discourse or speech, and to *hear* the *living speaker*—to read what a writer is said to have written, and to read the writer himself—are very different things, and produce very different impressions and feelings. The same remark is equally true in respect to reading the Scriptures in the original, and in our excellent translation. We will not make a better translation; but we will see and feel what cannot be imparted by any translation—the scenes, the emotions, the characters, the latent passions and modes of thinking and reasoning, which no translation can convey. The study of the Classics aids greatly in acquiring that *copia verborum*—that rich variety of language—which is so important, and gives one man so great an advantage over another, in conversation, in writing, and in public speaking. Nature, indeed, in language as in other things, makes large as well as arbitrary distinctions; but art and industry add to the bounties of nature, and marvellously supply its deficiencies. Translating elegant writers from one language into another is also a continued exercise in the best kinds of composition. Our best English Poets, Orators, and Writers, cannot be fully appreciated without some acquaintance with Grecian and Roman Literature. The whole force and elegance of their finest turns of thought are derived from their classical allusions. Apart from the discipline of mind, the phraseology of the learned professions, and of professional intercourse, and the vast accessions of beautiful imagery, I will merely add, that familiarity with the Classics has the same effect upon the taste and feelings that intimacy with polished society has upon the manners. But the study of the Classics ought, surely, to be taught and pursued *practically*, as well as every other branch of learning. If the Classics be so taught and studied as to render the English language and the active industry of common life contemptible in the estimation and feelings of the student, will not the practical injury more than counterbalance the literary accomplishment? The student ought to be impressed and taught, that the end of every part of his education is *practice*; and that the chief object of his attainments in the Greek and Latin languages, is their subserviency to a more thorough knowledge and efficient use of his own—its origin, its analogies, its excellencies. The most illustrious examples of classical antiquity,—as well as of sacred,—may and ought also to be employed, to impress both the mind and heart of the pupil with the conviction of the dignity and duty of uniting personal industry and enterprise with genius and learning in all the private and public relations of life; and that his acquirements are only valuable as they make him diligent and virtuous, useful and happy.

II. *The Mathematics and Physical Sciences.*—The knowledge of Mathematics being essential to the most lucrative pursuits, the study of that science

has never been neglected or undervalued. The Arts of Navigation and Surveying, of Civil and Military Engineering, in all their various relations,—the two great national interests of Commerce and Internal Improvements, and the various departments of human industry,—are intimately identified with the knowledge of Mathematical principles, and are indebted for their present degree of perfection to the labours and researches of men profoundly skilled in Mathematical science. The influence of Mathematical studies, in disciplining and invigorating the mind, is not less important than the application of them to practical pursuits is advantageous and useful. The reasoning faculties are exercised and improved by the exactness of the science—its accurate, distinct, and infallible conclusions—and by the unlimited and certain discoveries of analysis; the former tending so essentially to strengthen the intellectual powers, the latter furnishing a most potent instrument for boundless research. Though the student, in after life, may seldom or never have occasion to refer to many of the Mathematical branches which he has studied, the habits of mind which they have contributed to form, will be advantageous to him in all subjects and pursuits which may engage his attention. Lord Bacon has remarked, that “men do not sufficiently understand the excellent use of the pure Mathematics, in that they do remedy and cure many defects in the wit and faculties intellectual. For, if the wit be dull, they sharpen it; if too wandering, they fix it; if too inherent in the sense, they abstract it: so that use which is collateral and intervenient, is no less worthy than that which was principal and intended.”* It was the opinion of Plato, that the youth thoroughly grounded in the Mathematics, would be quick and apt at all other sciences.

But the Physical Sciences—included in the *mixed* Mathematics—have, as yet, received little attention in our higher schools in this Province. Instruction has been chiefly confined to the Classics; and students have acquired little or no knowledge of Natural Philosophy, Chemistry, Mineralogy, Geology, Astronomy, &c, except what they have obtained in another Province, or in a foreign country. If one branch of education *must* be omitted, surely the knowledge of the laws of the universe, and of the works of God, is of more practical advantage, socially and morally, than a knowledge of Greek and Latin. How useful, how instructive, how delightful, to be made acquainted with the wonders and glories of the visible creation—the invariable laws by which the heavenly bodies are directed in their complicated and unceasing evolutions through the amplitudes of space—the structure of the earth on which we move, the materials of which it is composed, the arrangement of its component parts, the revolutions and changes to which its masses have been subjected, the laws which govern their ever-varying compositions and decompositions—the mechanical powers of air and water—the properties of light, heat, electricity, magnetism, &c.—and the application of these various branches of physical science to the arts of increasing the means of support,

* Advancement of Learning, Book II.

the comforts, refinements, and enjoyments of life, of facilitating the intercourse of nations, and of promoting the general happiness of our race ! On these too-much neglected parts of a practical as well as liberal education, a vigilant attention should be bestowed, as physical science generally is nothing but the knowledge of nature applied to practical and useful purposes.

III. Another most important and extensive department of a liberal education is *Moral Science*, embracing Mental Philosophy, Natural Theology, Moral Philosophy, and Logic. The philosophy of mind inquires into the nature of those spirits of which we have any certain knowledge, or which it concerns us to know—the Deity and the soul of man. The former branch of the inquiry is termed Natural Theology ; the latter has sometimes been termed Psychology, or the philosophy of the human mind. The latter prepares the way for the former. From the knowledge of ourselves and our Creator arises our duty to both. This is the province of *Moral Philosophy*—to explain our obligations and duties to ourselves, to our fellow-men, and to our Maker—to elucidate and apply the cardinal principles of the Scriptures to the various relations and circumstances of human life. The manner in which we are to exercise our minds in all our inquiries and duties is taught by *Logic*, which treats of the improvement and right use of our intellectual powers. To know our Maker and ourselves—to understand and discharge our duties towards both—to employ our intellectual and moral powers according to the principles of reason and truth, is the great end of our existence. It should, therefore, constitute a leading feature in every system of sound education. The youth should be furnished with right *principles*, as well as with right *knowledge*, for action. To teach the right principles of *acquiring* knowledge, without teaching him the right principles of *employing* it, is like teaching the *science* of Music and not the *practice* of it—is to overlook the practical purposes of education. Our *moral* interests and relations are the most important and lasting ; education is only valuable as it promotes and elevates these. The accomplished Bishop Horne has well observed, that “if all who are engaged in the superintendence of our public seminaries could only bestow as much attention to the *morals* as on the *learning* of those under their care, so that they might go forth *good MEN* as well as *good SCHOLARS*, the dispute between the patrons of public and private education would be, perhaps, in a great measure, at an end.”* The science of ourselves ; the science of our duty ; the science of our present and future well-being, ought not to be omitted, or made even a secondary object, in the science of education. “Whether we provide for action or conversation, (says Dr. Johnson,) whether we wish to be useful or pleasing, the *first* requisite is the religious and moral knowledge of right and wrong : the next is an acquaintance with the history of mankind, and with those examples which may be said to embody and prove by events the reasonableness of opinions. Prudence and justice are virtues of all times and of all places : we are perpetually moralists,

* Discourse on the Character of True Wisdom.

but we are geometricians only by chance. Our intercourse with *intellectual* nature is *necessary*; our speculations upon *matter* are voluntary and at leisure. Those authors, therefore, are to be read at schools which supply most axioms of prudence, most principles of moral truth, and most materials for conversation.”*

IV. *Rhetoric and Belles-Lettres*.—The art of speaking and writing with purity, propriety, and elegance, is of the highest importance to the mere English, as well as to the classical and general scholar. It invests the talents and knowledge of its possessor with more than a double value. *Rhetoric* may be considered as relating to *discourse*; *Belles-Lettres*, to *writing*. Both are founded in nature; the principles of good taste are common to both; and both are eminently subservient to individual and public interests. *Rhetoric* is, as Quintilian has expressed it, *scientia bene dicendi*—the art of speaking well. Speech is the great instrument of intercourse between man and man; and he who can speak well, both in public and in private, on all subjects in which he may be concerned, possesses a power more enviable and formidable than that of the sword; he possesses an empire over *mind*, the more admirable as it is entirely voluntary,—the more elevated as it is the force of reason in man’s immortal nature,—the more formidable as it controls the very springs of human action. Knowledge itself cannot properly be said to be power, without the appropriate power to communicate it. Thucydides reports Pericles to have remarked—“One who forms a judgment on any point, but cannot explain himself clearly to the people, might as well have never thought on the subject.”† Not to be able to communicate our knowledge, is but little better than to be without knowledge. To be useful to others, and to be in the fullest sense advantageous to ourselves, our knowledge must be communicated; how to communicate it to the best advantage, it is the province of *Rhetoric* to teach. To be eloquent, either in conversation or public speaking, that is, to exercise the power of persuasion, three things are essential;—correct language, sound reasoning, appropriate manner of expression. The first is taught by *Grammar*; the second, by *Logic*; the last, by *Rhetoric*.—*Rhetoric* is therefore the offshoot of *Grammar* and *Logic*; and is the application of them to the intercourse of life. The primary qualifications of the science must be furnished by nature; and to its high and most successful exercise, goodness of heart, soundness of judgment, and an acquaintance with the rest of the liberal arts, are essential. *Rhetoric* is not the art of making the “worse appear the better reason,” or of dressing up falsehood in the guise of truth, or fiction in the form of reality; it is, rightly understood and applied, the language of nature and truth—and is designed to exhibit both in their native power and splendour.

Closely allied to *Rhetoric*, and forming indeed a branch of it, is *Belles-Lettres*—the art of *writing well*—of writing with propriety, beauty, and force. In an age of *printing* and *writing*—in all its varieties—to write well is of the

* Life of Milton.

† Thucydides, b. ii.

last importance. 'The power which an eloquent orator exerts over an *assembly*, an able writer exerts over a *country*. The "pen of a ready writer" has frequently proved an instrument of more potent power, than the sword of the soldier, or the sceptre of the monarch. The "heavens are his sounding board," and a nation, if not the world, his audience; and his productions will be listened to with edification and delight, by thousands and millions whom the human *voice* could never reach. But in *writing*, as in *eloquence*, nature must furnish the ground-work of art. God has not given to every man the pen, any more than the tongue, of the eloquent. Art cannot *create*; it can only *develope*, *combine*, and apply, the resources of nature. But, while nature has furnished mankind with "diversities of gifts," and bestowed them upon one man in a greater variety and in a higher degree, than upon another; it has furnished the most useful intellectual powers, as also the most useful animal and vegetable productions, to the mass of mankind. Cultivation is essential to the fruitfulness of both the intellectual and natural soil; and I believe there are, in our country, comparatively few specimens of soil of either kind so barren and sterile, as not to yield under the hand of industry and art. The noble prize and the enviable power of elegant and forcible writing are within the grasp of ordinary minds, and may, in general, be viewed as the certain reward of patient industry. The value of such an acquirement cannot be estimated, as its resources of enjoyment and influence are unmeasured. It is true, that neither the art of writing nor speaking well can be acquired by a mere attention to rules; the oral and critical instructions of a competent judge of good speaking and composition must be superadded to rules, and will furnish the student with the most efficient aid in correcting the defects, remedying the blemishes, and cultivating the beauties of *oratory* and *writing*.

V. The last department of a liberal education on which I shall remark, relates to *Theology*. It appertains, strictly speaking, to but one class of students. The fundamental principles of the christian faith and of christian morality belong, indeed, to all who are educated in a christian land. With the evidences of the former and the outlines of the latter, *every* student, whether Classical or merely English, should be made acquainted. The Bible is the common inheritance of Christendom; and its principles—unconnected with the dogmas or bias of sectarianism—should form a part of the education of all christians. But, while the fundamental principles of Christian Theology should be taught to all students, it is to those who have consecrated themselves to the work of the Christian Ministry that the study of Theology, as a *science*, belongs. To educate young men *for* the sacred ministry—irrespective of their talents or spiritual attainments and character—has filled some sections of the Christian Church with *unconverted* Ministers of God's Holy Word; and, in instances not a few, with "sculls that could not teach, and would not learn." But, to educate young men *to* and *in* the Ministry—such young men, and such alone, as have been truly converted, and moved by the Holy Ghost, and commended by the Church,—has furnished the Church with its

brightest lights and ablest defenders. When a young man who has been "born from above," feels in his heart that *constraining desire*, that *perpetual* and *special* kindling within to save souls, and, as Quesnel expressed it, "to live, to labour, and possess nothing, but for Jesus Christ and his Church," which indicate the "being inwardly moved by the Holy Ghost to take upon him the office of the Ministry in the Church of Christ,"* and when such a young man is also, in the judgment of the Church, endowed with gifts as well as blest with grace, what can be more rational and scriptural than for him to "study to become a workman that needeth not to be ashamed?" The *Providence* of God does not supersede, but blesses human labour in cultivating and developing the resources of the earth. The *Spirit* of God does not supersede, but blesses, the efforts of the mind to collect the treasures of Theological knowledge. It is true, as the Rev. John Newton has forcibly expressed it, that, "None but He who made the world, can make a Minister of the Gospel. If a young man has capacity, culture and application may make him a scholar, a philosopher, or an orator; but a true Minister must have certain principles, motives, feelings and aims, which no industry or endeavours of men can either acquire or communicate. They must be given from above, or they cannot be received."† It is also true, as the venerable Bishop Sanderson has remarked, that, "You may rise up early, and go to bed late, and study hard, and read much, and devour the marrow of the best authors; and when you have done all, *unless God give a blessing* to your endeavours, be as lean and as meagre in regard to true and useful learning as Pharaoh's lean kine were after they had devoured the fat ones. It is God that both ministereth seed to the sower, and multiplieth the seed sown: the principal and the increase are both his."‡ But it is likewise equally true, that, as there will be no harvest where no seed has been sown, so there will be no knowledge without the seed-sowing and tillage of study. Christian Theology forms no exception to this general rule. Even the inspired Paul and the Evangelist Timothy were as diligent students as they were devout Christians and laborious Ministers. So obvious and important is this principle, that the Discipline of the Wesleyan-Methodist Church enjoins each of its Ministers to *study*, at least, five hours out of every twenty-four. But, if study be so essential to the character and success of an able Minister, in the labours of his vocation, how important must it be to qualify him for them! There are various branches of knowledge which are requisite to an able and accomplished Minister of the Gospel, but which are not immediately connected with his pulpit and pastoral duties. The reading of the Scriptures and other works in the original languages will furnish most valuable knowledge for the preacher and the pastor, and may form a part of his daily studies; but those languages must be learned before they can be read with facility—and the study of them is a preliminary work, not connected with the sacred office, any

* Ordination of Deacons in the Church of England.

† Works, vol. v. p. 62. ‡ Sermons.

more than it is connected with law or medicine. Much of what is taught by *natural, mental, and moral science*, enters into the every-day duties of the able Minister and Pastor; but a science must be studied before its principles, and facts, and phenomena, can be understood. And how much more appropriately, successfully, and comfortably, can this whole course of preparatory study be pursued in a Collegiate Institution, with the aid of instructors and other facilities, than amid the duties, and labours, and trials, and afflictions, incident to the life of a Christian Pastor. It is to be hoped that the time is not distant, when the advantages of the four years' comprehensive course of study which our Church enjoins upon candidates for the ministry during the four years of their probation, may be conferred upon them previously to their entering upon their pastoral labours—rendering them, from the moment of their first appointments to circuits, men of *one work*, as well as of “*one book*,” instead of occupying a considerable portion of four of the most active years of their lives with preliminary, though essential, studies. Such a consummation will add as much valuable ministerial labour to the Church, as it will add to the efficiency of that labour. I refer not here to a smattering acquaintance with Greek and Latin, such as has often been absurdly required as the only qualification for the sacred office; I refer, in addition to previous acquisitions in literature, to the study of the *Science of Theology and its several branches*—embracing Biblical Criticism, the Evidences, Doctrines, Morals, Institutions, and History of Christianity; that each Minister in our Church may be such as is described by our Lord,—“A Scribe instructed into the kingdom of Heaven, who can, like a provident householder, bring out of his treasure new things and old.”

I believe, with the learned Dr. Chalmers, that the doctrines and morals of christianity are so fully and so variously taught in the Holy Scriptures, that a clear and comprehensive knowledge of them may be acquired through the medium of the English language alone. It seldom occurs that a reference to any other than the authorised excellent English translation of the Scriptures is requisite, or is made to advantage, in illustrating any of the practical doctrines or duties of the christian religion. If they may be thus studied and learned, they may also be taught; and it happens that some of the most successful preachers of Christ crucified—the great theme of the Christian Ministry—are acquainted with no other than their native tongue. Such is the case, for instance, with the Rev. ROBERT NEWTON,—of the Wesleyan Connexion in England—one of the most able, popular, and successful Ministers of the present age. Many similar examples might be adduced. Such men, however, have acquainted themselves with general science and history, as well as with the doctrines, institutions, and genius of our holy religion. But, however able a preacher a mere English scholar may be, he cannot stand upon the walls of Zion as a defender of some of her vital doctrines, and of several most precious portions of sacred writ, against the criticisms and sophistry of the learned Unitarian, Socinian, and Sceptic; he cannot drink in critical Scriptural knowledge at the fountain, but must be content to receive

it second-hand ; he cannot enjoy the hallowed pleasure of reading and articulating the words of inspiration in the languages chosen by God himself to reveal his will to mankind. And as infidelity has endeavoured to press into its service almost every department of natural and mental science, how important is it that the appointed defenders of the citadel of truth should be able, like Butler, and Paley, and Campbell, to wrest from the adversary his own chosen weapons, restore them to the christian armory, and employ them with unerring precision and deadly effect against the Goliath of scepticism and infidelity ! The God of grace is also the God of nature ; how delightful to trace his footsteps in the works and laws of the material universe, as well as in the pages of Revelation ! The one displays His power, wisdom, and beneficence ; the other proclaims His holiness, justice, and mercy. What God has *made*, as well as what He has *revealed*, demands our attention, and cannot fail to excite, in the mind of the diligent and devout student, feelings of veneration, gratitude, and praise. It is a gross mistake to suppose that extensive learning in a minister is unfriendly to christian zeal and enterprise. Among the most learned Divines of which the Church can boast, will be found a Wickliffe—Luther—Melancthon—Calvin—Cranmer—Taylor—Leighton—Owen—Howe—Henry—Wesley—Fletcher—Doddridge—Watts—Scott, and Clarke ; and who, since the days of the Apostles, have excelled them in holiness, zeal, and memorable deeds for the diffusion of pure and undefiled religion ?

It has been said, that some men have risen to great distinction and usefulness without the aid of a liberal and theological training, and therefore none is necessary. As well might we deny the utility of books in Geometrical and Astronomical studies, because Euclid studied Geometry, and Ferguson, Astronomy, without the aid of books. As well might we deny the utility of mercantile and mechanical education because some untaught, or, rather, self-taught men, have become eminent merchants and mechanics. These men have succeeded, not because of their deficiencies, but, *in spite* of them. Deprived of the preliminary help of a regular training, they have remedied the defect by untiring industry and indomitable energy in their self-directed private studies. But even these noble examples of unaided intellectual achievement are among the first to lament the want of early opportunities of mental improvement, and to encourage, by all means in their power, an early, systematic, and liberal education. With the intellectual improvements of society, an efficient Christian Ministry must also keep pace. The provision of a liberal education for the members of our Church, will, ere long, involve its indispensable necessity for their Ministry. It is wise to anticipate what is inevitable.

Such is a synopsis of the Liberal Education contemplated by the establishment of Victoria College, with such remarks on its several departments as circumstances seem to render necessary. Of its importance and advantages to the several learned professions, no doubt can be entertained. In the most extensive and important science in the world—the science of Theology—the

advantages of a liberal education are paramount beyond question. All the divine learning in the world is contained in the books of the Old and New Testament, which were written by the authority of God himself in the Hebrew and Greek languages. Those languages ought therefore to be studied by the ambassadors of God. The history of God's ancient people cannot be understood without some acquaintance with the history of the contemporary heathen nations—especially that of the Egyptian, Assyrian, Persian, Grecian, and Roman Empires. Nor can the Prophecies be successfully studied without a knowledge of Modern History. The assistance of the sciences of Geography, Chronology, and Astronomy, is necessary to adjust the situation of places and the succession of times mentioned in the Holy Scriptures; and the aid of Mathematics and Mechanics is required to ascertain the proportions of the Temple and its furniture, as described in the Books of Kings and Chronicles, and subsequently referred to by Ezekiel and St. John. In fathoming the depths of the human *heart*, investigating the phenomena of christian experience, in analysing and illustrating the relations and application of Divine truth to the understanding, conscience, will, and affections of the immortal mind, no inconsiderable degree of mental science is involved. In all these inquiries, how important is the science of Logic, to give a right direction to the reasoning powers, to teach the different kinds and various sources of evidence with their proportionate degrees of conviction—their adaptation to divers subjects and occasions; in one word, to detect error, to discover and enforce truth! And in communicating from the Pulpit and the Press the results of these various researches and investigations, how obvious and essential the assistance derived from *Rhetoric* and *Belles-Lettres*! “The Minister would be justly condemned, (observes the eloquent Richard Watson,) and especially in the present day, who neglects the acquisition of knowledge; who does not, as St. Paul enjoins, ‘give attendance to reading;’ who contents himself with half-conceived and ill-arranged generalities; who has no intellectual stores from which to make that skilful distribution, and give that varied illustration of his subjects, which the different characters, states, and tastes of men require; who, though professedly a teacher of religion, neither defends it by well-chosen arguments, nor holds in his mind a just arrangement of its doctrines; and who, while in every public service he places himself before the people as an expounder of God's word, seems not aware of the diligent application to private study which that important office demands, nor avails himself of the labors of those eminent men who have devoted their learning and their spiritual discernment to elucidate the Holy Scriptures.”*

Let it not for one moment be supposed from these observations that I would make the House of God a philosophical Lecture-Room, or the Christian Minister a literary teacher or metaphysical disputant, or divert his chief meditations from the great truths of the Sacred Scriptures. I cannot so well ex-

* Discourse on the Qualifications for the Ministry.

plain my views on this point as in the language of the eminent divine just quoted: "The purposes for which we go into the philosophical lecture-room, and into the House of God, are so distinct and call forth exercises of mind so different, that they cannot be brought together in a sermon without disturbing or neutralizing each other. Philosophical discourses in the pulpit would tire by the tastelessness of mere generalities; or they would displace what ought to be ever most eminent in the Ministry, if, to avoid superficial topics, deep discussion, or particularity of illustration were resorted to. Nor would this practice accord with the genius of religion. Science creeps, while religion expands the wing and soars. One passing pious thought, in a devotional moment, on the structure of a pebble, shall produce deeper piety of feeling than if, in scientific adoration, we bowed before the stocks and stones of geological theories; and the bright sun which, in some smiling Sabbath morn, lights the steps of the worshipper to the house of his God, or the thunder which may roll at a distance, while he is sitting in the solemn assembly, before Him 'whose voice it is,' shall shed a sweet and joyous, or a solemn and adoring, influence upon the spirit; which would probably be wholly dissipated were the preacher to commence a demonstration to show that the sun must be at least ninety millions of miles distant from the earth; and to account for the thunder, by descanting on the principles of electricity. The praise of profound science is no more true praise to a minister, whose vow compels him to 'give himself wholly' to other subjects, than it is praise to him to be scholastically and artificially eloquent. Deep wells are often dry; and there are 'clouds,' gay with all the hues of light, which contain 'no water,' and only mock the husbandman while they pass in brilliant career over his parched fields. I would not have a preacher ignorant of the subjects just mentioned, or of any other that can be consecrated to usefulness, which is aided by variety of knowledge. They will afford him many happy facilities of illustrating a truth which rises much higher than themselves; and they often supply the attractive adornings of genuine eloquence: but this, as to him at least, is their principal office. His administrations must be pregnant with more vital qualities; they ought to be 'clouds of blessing.' Genius may mould them into various forms, and taste may illuminate and vary them with 'colours dipt in heaven,' but whatever ray may be cast upon the fringes of the cloud, let the body and substance of it be charged with the concentrated vapours of the spring, tremulous to the impulse of every breeze, and impatient to pour the vital shower upon the thirsty earth."*

The honourable and important profession of the *Law* has ever had the reputation of being pre-eminently a *learned* profession; but it is questionable how far or how long it may be entitled to that high and distinctive appellation in this country, while a superficial knowledge of Latin will secure the tyro admission as a student at law! To the study of a profession which, more than any other, involves the civil and social relations, the interests,

* Discourse on the Qualifications for the Ministry.

liberties, and lives of individuals and communities, a well-disciplined mind—a mind furnished with liberal learning, should undoubtedly be brought. In the course of his legal studies the student, in addition to the forms and practice of his profession, will have an ample field for the exercise of his understanding and most persevering industry, in studying the Institutions of his country,—in scrutinizing the origin and progress of the leading branches of our English Code, and tracing their several ramifications to a Roman, a Saxon, a Danish, or a Norman stock—in investigating the moral causes which gave them birth, and the effects which they have produced—in cultivating some acquaintance with the legal institutes of other ancient and modern nations, marking their characteristic features and their respective influence on the manners, dispositions, and welfare, of the people—in giving diligent attendance at the tribunals from which the law is expounded and justice administered—in familiarizing himself with all the intricacies of legal usages and all the forms of legal proceedings—in perusing the noble works of the masters of legal science—in enriching his mind from the repositories of polite and ornamental learning—and in cultivating the oratory of his profession. To enter upon a course of study so varied and comprehensive, who can estimate too highly the vast importance and unspeakable advantage of a preliminary training, in all the branches of a liberal education to which I have alluded!

The science of *Medicine* is equally comprehensive, and, in some respects, more complicated and abstruse than that of law. Its technicalities suppose a knowledge of the Greek and Latin languages; and an acquaintance with almost every branch of natural and mental science is essential to the skilful practitioner. I know not now any thing short of a thorough Collegiate education can constitute an *adequate* preparation for the study of a profession so essential, so honourable, and so profound. With such a preparation, how great the advantage of the graduate over him who has virtually to commence his *literary*, with his *professional* studies. Apart from limited private interests, I am persuaded it would be *vastly* to the advantage of the community at large, to have a *few learned* jurists and physicians rather than *swarms* of *unlettered* pettifoggers and quacks—the scourge and the pests of any country.

Nor can I imagine any good reason why the *Merchant*, who is the means of advancing the wealth, comfort, and even luxury, of a people, should be disqualified, by want of a liberal education, from advancing the literature, the science, the arts, the civilization of his country. Nor why the *Farmer*—the lord of the soil—should be destitute of the nobility of knowledge; nor why the *Mechanic*—so essential a contributor to the riches, comfort, power and grandeur of a nation—should be a mere operative at his bench, or anvil, when, by the higher powers of a cultivated mind, he might equally contribute to his country's intellectual wealth and civil advancement. The accessibility of all public situations in this country to merit, and talent and learning, is a beacon to guide and prompt the exertions of every aspiring youth, and an admonition to every parent not to doom his children to be “hewers of

wood and drawers of water," by denying to them an education suitable to the exigencies of our age and country. No patrimony can equal in value an education which expands the mind, exalts the faculties, refines the taste of pleasure, opens numerous sources of intellectual enjoyment, and qualifies for the civil and social duties of life.

Knowledge even with poverty is preferable to riches with ignorance. A *pauper in intellect* ranks the lowest of the order of paupers; and intellectual poverty, when induced by voluntary indolence, is the most despicable of all pauperism.

I must not, however, be understood to intimate, that College is the storehouse of *general knowledge*. It is the *school of mental discipline*. A Collegiate education is that regular apprenticeship of the mind, which develops and harmoniously matures its latent faculties, and directs their skilful application to the varied and noblest objects of human pursuit. The wealth of general knowledge is an acquisition subsequent to the servitude of apprenticeship, and is the fruit of its culture. And as the regularly-taught and accomplished mechanic possesses by his skill a tenfold power over that of the untaught labourer—is able to give comeliness and beauty to the rudest materials—and to accomplish with ease what would be impossible to an unpractised hand; so the natural strength of the mind is variously multiplied by scholastic discipline, while it is invested with a diversified skill of action proportionate to its increased power. But to acquire skill in anything, early application, as a general rule, is indispensably necessary. Bishop Horne has beautifully observed—"It is an indisputable fact, that men must learn; and they who do not learn betimes, will learn with far more difficulty when advanced in years. The soil stiffens and hardens by continuing untilled. The ground must be broken up, and the good seed must be sown, by him who expects to see valleys covered with corn at the time of harvest. Otherwise, weeds and thistles only will be the spontaneous and unhappy produce. If youth are not early conducted into the paths of knowledge and virtue, they will be found, at a maturer age, in those of ignorance and vice."*

It only remains for me to advert briefly to the system of *government*, the *general character* and *method* of Education established in this College.

In reference to the internal government of the College, I concur in the sentiments of the late President of the Wesleyan University, that, "The government of a well regulated literary seminary is not a monarchy, an aristocracy, or a republic; but is *patriarchal*. The nearer it approaches to this character, the more perfect it is. Like a household, a Literary Institution should have but one head, and that head should have ability to govern, or he is unfit for his office. In this government, it is true, he ought to be assisted by subordinate officers; but the government itself should be a unit, and receive its direction and influence from a common head. Like a family, the intercourse between the student and the President and Professors should be

* Discourse on the Character of True Wisdom.

of an affectionate and familiar character. Faculty-meetings, before whom the young transgressor is arraigned, with all the sternness of a public prosecution on the one hand, and with all the cunning and duplicity of a studied defence on the other, should be avoided. Moral and religious influence to aid in the government of youth, is of paramount importance. With such an influence government is easy; without it, good government is impossible.”*

As to the *general character* of the Education imparted in this College, it is to be *British and Canadian*. Education is designed specially to fit the student for activity and usefulness in the country of his birth or adoption; an object which it is not likely to accomplish, if it be not adapted to, as well as include an acquaintance with, the civil and social institutions, and society, and essential interests of his country. Youth should be educated for their country, as well as for themselves; for, as an acute writer has remarked—“Self is not to be neglected, but, to prefer one’s self to his country, is to prefer one to thousands.”

In regard to the *general method* of instruction, I will merely repeat what we published on a late occasion: “The object of the system of instruction to the students who go through the whole College Course, is not to give a *partial* education, consisting of a few branches only; nor, on the other hand, to give a superficial education, containing a little of almost every thing; but to *commence a thorough course*, and carry it as far as the time of the student’s residence in the College will allow. It is intended to maintain such a proportion between the different branches of literature and science, as to form a proper *symmetry* and balance of character. In laying the foundation of a thorough education, it is necessary that *all* the important faculties be brought into exercise. When certain mental endowments receive a much higher culture than others, there is a distortion in the intellectual character. The powers of the mind are not developed in the fairest proportions, by studying languages alone, or mathematics alone, or natural or political science alone. The object of the Collegiate Course is not to teach what is *peculiar* to any one of the professions; but to lay the foundation which is *common to them all*. In the whole course of his literary and scientific education, the views, sentiments, and feelings of the student will be directed and cherished in reference to his intended profession or employment; but the general course of study contains those subjects only which ought to be understood by every one who aims at a thorough education. The principles of science and literature are the common foundation of all high intellectual attainments—giving that furniture, discipline, and elevation to the mind, which are the best preparation for the study of a profession, or of the operations which are peculiar to the higher order of mercantile, manufacturing, mechanical, and agricultural pursuits. And while it is designed in no respect to lower the standard of Classical and Mathematical Education, as maintained by the best scholars, the studies more immediately connected with the business of life, and the intercourse of society in this country, will constitute a prominent and efficient department.”

* Inaugural Address, p. 19.

I have thus given a brief view of the several departments of a Liberal Education, and of the leading principles of instruction which have been adopted as the basis of this Institution.

The liberality and unanimity with which the Government and Legislature have incorporated and assisted this institution as a College, marks a new epoch in the history of Canada; and I hail its establishment as forming a new era in the history of our Church, and of many youth of our country. We seem to behold the commencement of a new and brighter dispensation in the education, prosperity, and happiness of the Province at large. The direction of the public mind into useful channels of thought and activity; the establishment of a comprehensive system of primary schools; the successful operations of Upper Canada College, and the preparations for a Provincial University on the one side, and the energetic commencement of Queen's College on the other; the auspicious circumstances under which Victoria College has been opened, and the numbers of youth who are preparing to resort thither, spread out before us a prospect cheering to every lover of his country. Not as enemies, or even rivals to kindred institutions, but as humble co-workers with them, we commence the important and arduous task of rearing up a well-instructed population and ministry. May the Divine blessing crown our well-meant exertions with success! And may there go forth from these walls hundreds of youth who shall be ornaments of the pulpit, the senate, and the bar—who shall advance the literature, science, and arts of their country, and largely contribute to its elevation, prosperity, and happiness!

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REV. D. C. VAN NORMAN, A.M.,

Professor of the Latin Language and Literature.

W. KINGSTON, A.M.,

Professor of Mathematics, with the charge of the English Department.

REV. J. SPENCER,

Teacher in the English Department.

N.B. The number of Officers will be increased as the means of the College will permit and its interests require. All the departments of the Collegiate Course will be taught by the present Professors, or by competent Teachers specially engaged, until a regular Professor in each department is employed.

REV. JOHN BEATTY,

Treasurer.

MR. ROBERT WEBSTER,

Steward.

COURSE OF STUDIES.

(Candidates are examined, on admission, and placed according to their qualifications.)

PREPARATORY SCHOOL.

Spelling, Reading, Writing, Geography, Arithmetic commenced, Latin Grammar and Reader.

JUNIOR DIVISION.

First Form.—Spelling, Exercises in Reading, Writing, Geography with Drawing of Maps, Arithmetic continued, Elements of History, Conversations on Natural Philosophy and Chemistry, Latin Reader and Cornelius Nepos.

Second Form.—Arithmetic completed; English Grammar, Cæsar's Commentaries, Classical Geography, Greek Lessons.

Third Form.—Book-Keeping; Algebra commenced, General History, Use of the Globes, Sallust, Virgil, Latin Prosody, Greek Reader completed.

COLLEGIATE DIVISION.

Fourth Form.—FRESHMAN CLASS. Algebra completed; Geometrical Drawing; History of England; French; Virgil; Cicero's Orations; Latin Exercises; Roman Antiquities; Græca Majora (Cyropædia, Anabasis, Herodotus) commenced; Greek Testament; Physiology.

Fifth Form.—SOPHOMORE CLASS. Geometry completed; Logarithms, Plane Trigonometry, Mensurations of Superficies and Solids; Isoperimetry, Mensurations of Heights and Distances; Navigation, Surveying, Levelling; French; Cicero de Amicitia et de Senectute; Horace, Græca Majora; Latin and Greek Exercises; Rhetoric; Evidences of Christianity.

Sixth Form.—JUNIOR CLASS. Spherical Trigonometry, Conic Sections, Natural Philosophy; Chemistry; Cicero de Oratore, Tacitus; Homer's Iliad and Odyssey, Greek Tragedies, Latin and Greek Exercises; Hebrew; Intellectual Philosophy.

Seventh Form.—SENIOR CLASS. Differential and Integral Calculus, Astronomy, Latin and Greek reviewed; Chemistry reviewed; Logic, Moral and Political Philosophy, British Constitution; Natural Theology, Hebrew, Natural History and Philosophy of the Bible.

N. B.—French and Hebrew may be studied or not, at the option of the Student.

Courses of Lectures will be delivered on Chemistry, Natural Philosophy, Classical and Biblical Literature. Lectures, either publicly or in connexion with the recitations, will also be delivered on all the studies embraced in the foregoing course. The Institution is furnished with a Chemical, Philosophical, and Astronomical Apparatus, containing a Plate Electrical Machine, Telescope, Air-pump, &c.

COMMERCIAL DEPARTMENT.

This Department is intended for boys and young men who have made some progress in elementary studies, but who are not to take the Classical course. To such pupils will be given as thorough a preparation as, through the English Language, can be imparted for the active business of life, either as Merchants, Engineers, or Mechanics. The outlines of the course of study in this Department are the following:—1. English Grammar and Composition. 2. Geography and History. 3. Arithmetic, Algebra, Geometry, Trigonometry, and Geometrical Drawing. 4. Penmanship and Book-Keeping. 5. Natural Philosophy, Chemistry, and Astronomy.

TERMS AND VACATIONS.

The Collegiate year is divided into two Sessions: the Summer Session, consisting of eighteen weeks, commences on the last Thursday in May, and is preceded by a vacation of five weeks; the Winter Session, consisting of twenty-six weeks, commences on the third Thursday in October, and is preceded by a vacation of three weeks. A public Annual Examination is held at the end of the Winter Session.

TERMS AND EXPENSES.

1. Board, including Room, Furniture, Washing, Candles, &c., per annum,	£22 0 0
Or, per term of 11 weeks,	£5 10 0

N.B. Students are charged 5s. per term, during the Winter Session, for sawing wood and carrying it to their HALLS. Each student is required to furnish two sheets, two pillow-cases, and two towels. Students will be charged for unnecessary damages done to the furniture, rooms, &c.

TUITION.

Regular Division, per term of 11 weeks,	£2 0 0
Junior Division, do. do.	1 10 0
Commercial Department, do. do.	1 5 0
Preparatory School, do. do.	1 0 0

N.B. No extras. Board and Tuition paid at the commencement of each Term of eleven weeks. But, in case a Student is obliged by sickness to leave the College, his money will be refunded.

All the Books and Stationary used in the several departments can be obtained in Cobourg. Books and Stationary must be paid for when obtained.

Parents and Guardians are earnestly advised not to furnish "*spending money*" to students, especially when young, but to place it in the hands of one of the Officers of the College, to be furnished to the pupils when necessary.

Parents and Guardians are informed, that daily bills are kept of the merit and demerit of each student—the former denoting the excellences of each, in his recitations, and other Academic exercises—the latter, the deficiencies and delinquencies of each in his respective duties. The Principal will furnish an exhibit of these records, in any particular case, when requested by the student or his friends ; and in all cases where the delinquencies exceed a certain number, and where private and public admonitions have been given without effect, a statement of the bill of demerit will be forwarded to the friends of such delinquent scholar. This will be the last step of discipline, preceding the final one of suspension or dismissal.

